



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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#### MISSIONARY.

### MISSIONARY LABOURS AMONG THE HINDOOS.

*Extracts from the December number of the London Missionary Register.*

From Juggernaut, Mr. Bampton makes frequent journeys, in which great privations are necessary. On one occasion, he says in his Journal, "I was walking (chiefly barefoot) and preaching, nine hours and three-quarters; only stopping a few minutes to eat some biscuits which I had with me. I am almost always barefoot; partly because it makes me more like the majority of the people—partly because it adds to my hardship—and partly because it is very convenient."

Respecting the manner of addressing the natives, so as to meet their peculiar manners and prejudices and secure their attention, Mr. Bampton says—

"The most effectual way which I have yet discovered of silencing the Hindoos, is the following; and it seldom fails to produce a great effect:—We possess evil hearts: anger, pride, covetousness, &c. dwell within us, and defile us." This is generally admitted. "Well, now, can I go to a gentleman's house in dirty clothes?" They say "No." "Very well: can you go to Heaven without clean hearts?" They say, "No." The next thing is, "Then have you any thing among you which can cleanse the heart? You go to 'Poorus utun,' and bathe in various places"—which I enumerate—"and that cleanses your skin: but does it cleanse your hearts?" The answer again is, "No." "Then it does not ensure your salvation, and is of no use. But, suppose you proceed further, and see and worship Juggernaut: does that cleanse your hearts?" Perhaps they answer, "No." I then add, "Thus you see that all your ceremonies are of no use whatever." But, perhaps, for contradiction's sake, some one says, "Yes, by those means our hearts are cleansed." I then proceed to ask, perhaps, "Will a man with a clean heart tell lies?" They say, "No." "But, are the Hindoos, after seeing Juggernaut, cured of lying?" And here a man, who has not a vast share of impudence, must stop. If any man, however, go on, as some few will do, and say that they are cured of lying by these observances, it is much the same as to the success of any argument; for every body sees that he is driven to his wit's end: and every body knows, I believe, that no unconverted Hindoo would hesitate any more about lying, whenever his own temporal advan-

tage could be promoted by it, than he would hesitate about eating when he is hungry.

One common objection, which I answered, was—that men could not live without lying. I said to the objector, "What is your occupation?" "I am a husbandman." "Very good: and cannot you plough without lying?" "Yes." "And cannot you sow without lying?" "Yes." "And would not your seed grow if you did not lie?" "Yes." "Would your speaking the truth, prevent the sun from shining?" "No." "Or the rain from falling?" "No." "And could not you cut your corn without lying?" "Yes." "Very good; and could you not sell it without lying? You know its quality; and by making yourself acquainted with the common price of corn, you know its worth: if it be worth only a rupee a maud, it is of no use your talking about five rupees; for other people know its worth as well as you do; you may get that without lying; and, with lying, nobody will give you more." The conversation seemed to please the people; and they did not seem to have thought that this formidable objection could be so easily disposed of.

On Instruction by Parables, he remarks—

I hope to ransack my library, and especially my Bible for suitable similes. I have already about twenty; and have but little doubt but that my invention and my books will furnish a great variety. I began twice yesterday, and once to-day, with the Parable of the King making a Marriage Feast for his Son; only altering the provisions, so as to suit the Hindoo taste; and the last time I preached to-day, I commenced with the Prodigal Son. From what I can perceive, I hope that this mode will attract the people's attention—convey truth clearly to their minds—and also affect their hearts; and it is some encouragement to recollect, as I do, that something of this kind distinguishes the Bengalee preaching of one of the most successful Missionaries whom I have heard—Br. Trawin, of Kidderpore. Possibly, the people's idolatry may be most successfully opposed in this way; as it will convey the idea, which one wishes to convey, without the blow falling so directly upon the individual. Thus I had occasion, to-day, to oppose the practice which they call "jup." I said—"Two beggars went for relief to a gentleman's; and one of them, with his hands joined, said, 'I am a poor, destitute, hungry creature: pray, sir, be so kind as to relieve me.' The other, with a string of beads in his hand, said nothing but 'Sahib, Sahib, Sahib, Sahib, Sahib, Sahib!' moving a bead with his thumb every time he spoke." The people laughed.

## MISCELLANEOUS.

*From the Philadelphia Recorder.*

## THE MISSIONARY WOLFE.

A writer in the *Christian Observer*, (appendix, 1830,) states that Wolfe, the Jewish missionary, has been promulgating some strange opinions in his preaching, "particularly about prophetic chronology and geography, and the Son of Man's coming again in the year 1847, to dwell in the literal city of Jerusalem, where and when the temple is to be built, and Mr. Wolfe is to walk with Abraham, Isaac, and Jacob, in the streets of that city."

It is with deep concern that we hear of this perversion of the talents with which God has endowed this extraordinary man. There is (and we rejoice to perceive it) nothing in the above statements to destroy the confidence which has been reposed in the piety of Mr. Wolfe. Nor is it at all strange that he should believe with multitudes of others, that the Jews will be restored to their own land, nor that his impatience for this event should cause him to assign a near period for the fulfilment of the prophecies concerning the Jews; but that he should make these things prominent in his preaching to Jews and infidels; that he should present them to his hearers, instead of "Jesus Christ," and him crucified, is deeply to be lamented. We have previously heard, that this was the case with Mr. Wolfe, and that his wild fancies, promulgated without restraint or discretion, had greatly injured his usefulness.

We thank God that the peace of the church, in America, has not been disturbed by the propagation of opinions attended with so much injury to the cause of Christ, in the old world. Let Christians in our country be on their guard; let them search the scriptures more deeply, more constantly, more prayerfully, more exclusively than they now do. We fear that the faith of multitudes stands more in "the wisdom of men, than in the power of God." Should some zealous teacher of the "new opinions" visit us; should some wandering star from the east, cast its baneful rays across our sky, many would be ready to hail its appearance as the immediate precursor of our Lord, and charge with blindness those who could not regard it otherwise than as an evil omen.

## DR. BEECHER'S LECTURES.

## REPUBLICAN TENDENCIES OF THE BIBLE.

The length of the following sketch of Dr. Beecher's closing lecture will not deter any from reading it who have read the others. It will be found to be a peroration becoming the theme and the man.

The public are indebted to the industry of the Boston editors for the lively sketches published of these discourses. They have been the means of extending their usefulness beyond the audience that listened to them, and given the public a relish for them which will make them greedily received wherever they may be repeated. This ought to be done in each of our important cities. The manly, liberal and ingenuous style in which the minister of God

steps out in these discourses, to vindicate first the perfection and purity of his Master's law, and then the entire dependence of man in all his relations, but especially his social and political relations, on an observance of them, render them acceptable, and highly instructive.—Calculated eminently at the present time, not only to rebuke the scoffer's clamor, but to teach Christians the way to be better patriots, and patriots why they should be better Christians.

We are indebted for the following sketch to the Boston Courier.

The concluding lecture of Dr. Beecher's course was a long one. He recapitulated the national dangers which he had alluded to in former discourses and set before his hearers the remedy. He contended that these dangers are many and various. The vast extent of territory, the multitude of people, and the diversity of local interests in this country, are powerful causes of strife, and were never more so than at this present time. These are alone sufficient to set the cause of nature on fire, by the operations of mad ambition; the cursed thirst of power and dominion has fallen upon our politicians, who, reckless of consequences to the nation, and intent only on subserving their own interests, would heat the furnace of anger seven fold, and give a proportionate power to the winds and waves of political commotion. To all this must be added the corrupting influence of national prosperity, productive of voluptuousness, rash speculation, poverty and desperate ambition. The increase of intellectual pleasures, without a corresponding increase of moral restraint, added to the universality of suffrage, gives an ocean of unstable minds to the power of ambition. The atheistical conspiracy amid the war of elements would blot out the sun, suspend moral attraction, dissolve society, and turn out the whole family of human animals into one common field of unbridled appetite and lust. Religious party spirit, destroying the confidence of one denomination in another, inflaming them with jealousy and hatred, paralyzes the energy of action against the common foe for the cause of a common Lord. The power of governmental influence in the hands of unprincipled politicians to foment these jealousies and break the moral force of Christianity by playing off one denomination against another, still drawing the church to an alliance—wo to the denomination and wo to the faction which shall be the parties to any such alliance. The intrigues of Catholic Europe, through the medium of our own Catholic population, to give a predominance to their religion with all its anti-republican tendencies and thus deprive us of our institutions, is a danger not to be overlooked or despised.

Such, said the lecturer, are some of the dangers that threaten us; they were not amplified for oratorical effect; the language which he had used was strong, but it fell immeasurably below the imminent danger; the laws of the moral nature of a great nation are operating powerfully in a state of perversion, and unless some extenuating influence can be applied, our race is swift and our destruction sure.

He then called the attention of his hearers to

the only source of hope.—God, and the interpositions of his spirit to reform our hearts and make the nation great and good. There is but one remedy and that is such a state of the affections towards God and our neighbors as the law and gospel requires—the christianizing of the world. The influence necessary to save us is that of truth, supernatural in this respect, that by it God changes the affections. It is not beyond the power of God to work such a change of human character as will reconcile the liberty and prosperity with permanence and purity; He has erected and can retain and govern man with the highest degree of temporal prosperity if it seems good to him. Every thing shows that God's purposes are leading to intellectual and civil and social results far beyond any before existing, in this we are confirmed by the consideration that, force, the cultivation of intellect, and the effect of creeds, have failed completely in the expected results. Respecting creeds, the preacher said, that they were justifiable modes of expressing views of the Christian doctrine as much as a bill of rights, or a constitution were lawful expressions of political faith. Creeds are no encroachment upon the rights of those who do not subscribe to them, and not inconsistent with free inquiry, or religious liberty; they are simply an honest avowal of opinion, and have been powerful memorials rather than useless. It is not true that those who denounce creeds have none themselves; for belief in any thing is a creed, whether it is written or carried in the heart, whether it consist of one article or ten, and the man who has no creed has no belief; a creed in the head or the heart is as influential as a creed on paper, and may be acted upon with as much zeal and perseverance as those show who profess a written creed. He asked if it was candid, honorable, republican, or christian, for one sect to stigmatize another for the exercise of that liberty which belongs to all and which they practise in every particular as much as is practised by those they would render odious for so doing. Creeds are indispensable elements of free inquiry; and scriptural, venerable, useful as they have been and are, they fall immeasurably below the exigency of the national necessity. They do not produce holiness of themselves, nor do they insure it, nor perpetuate themselves, but they are moral landmarks between truth and error. Still their existence in the letter only, without the spirit, killeth instead of giving life.

A faithful evangelical ministry is not alone sufficient to diffuse and perpetuate moral purity,—although the most powerful cause man is permitted to wield. Evangelical churches, in cordial concord, were they formed and extended over the land could be no sure defence, as their action could only extend a certain length; without the renovating power of the spirit they would be filled with nominal Christians who would soon fall back upon heresy and error. There is no remedy for self received error but regeneration. The various forms of church organization have been impotent; they have been the occasion of bigoted attachment and controversy, but their influence in producing holiness has been like the power of the cobweb

to hold the whirlwind. The government of God is the only government which will hold society against depravity, and that is the government of his own laws written upon the heart—the unity of spirit and the bond of peace which alone can perpetuate national purity and tranquillity.

We have fallen upon other times than the church of God ever saw before, times in which the same amount of religious and moral influence which once availed to advance the cause of Christ will not now enable it to hold its own. In our colonial state we were few poor and feeble, now nations compose a confederacy—states are nations—religious denominations are nations. Those who, reasoning from past analogies, think it desirable that conversions should be dilatory, forget that the revivals in the kingdom of darkness are moving on with terrific haste and power; millions are going into that kingdom, while hundreds only, are adding to the kingdom of Christ. Patriotism may help but cannot be relied on. Philosophy may speculate but cannot stand the shock of so mighty a collision. Religious education is a cause whose efficacy alone will avail little, although a cause without which we cannot stand. Nothing but a phalanx of holy hearts around the Sabbath can save. Nothing but such a national change of heart and affections as will cause it to become a delight, and the sanctuary of the Lord. In the day of God's power the nation must be willing to obey him or its destruction is inevitable.

Dr. Beecher then went into an examination of the evils which possibly may grow out of the establishment of Theological Seminaries, contending that taste and talent are often the object of the student's ambition than they ought to be, and that simple, unaffected piety is preferable, in a minister to great show of eloquence and power of language. He contended that Revivals are indispensable to sanctify the literature of the nation and to associate intellectual culture with holiness of heart. He dwelt for some time upon this subject—the necessity and effects of revivals, comparing late instances in the state of New-York with those of a former period. He replied to the objections urged against such a means of working God's grace and contended that, although excitement and bad motives, and mistake have occasionally been known to operate, at such times, they have generally been free from enthusiasm and excess—that they have been attended with a just solicitude of sin and with subsequent joy and peace in believing. The effect of revivals upon the morals has been auspicious; they have reared the family altar and trained up the rising generation in the nurture and admonition of the Lord.

The more public thy place, Christian, and the more eminent thy service for God, the more thou must expect the devil will have some dangerous design or other against thee: therefore, if every private soldier needs armour against Satan's bullets of temptation, then the commanders and officers, who stand in the front of battle, much more.

## SABBATH SCHOOLS.

To the Editor of the Sunday School Journal.

Sir,—At your request, I give the following facts, which have occurred under my own observation, respecting revivals of religion in Sabbath Schools.

In the town of Westmoreland, Oneida county, N. Y. a Sabbath-school was organized in the year 1826, consisting of twenty-seven teachers, and one hundred and fifty scholars. At the time of its organization none of its scholars and but eight of its teachers, were hopefully pious. In the course of a few months the Lord was graciously pleased to grant the refreshings of his special presence, and as the fruits of the revival, all the teachers who were not pious, except one, and forty of the scholars, became the hopeful subjects of renewing grace. This revival commenced in and was mostly confined to the Sabbath Schools.

During the past year that society has again been visited with a revival of religion, in which almost every youth who was a member of the Sabbath school four years ago, and who did not become pious then, is now numbered among the subjects of hopeful conversion to God.—The solitary teacher also; who remained impenitent in the former revival, has within a few months bowed to the cross of Christ. Four of the boys in this school have already commenced a course of study for the gospel ministry.

For several weeks past a very precious revival has been in progress in Utica, New Hartford, and Whitesboro', and several other places in the same neighborhood, in which the Sabbath schools are largely participating. In the two last mentioned places the revival is mostly confined to those who attend this institution. Of the young men who have entered upon a course of study for the gospel ministry, in the middle, and western sections of the state of New York, during the last four years, between eighty and one hundred were converted in the Sabbath School.

A Washington correspondent of the N. York Journal of Commerce relates the following anecdote:—

A paper was not long since presented to the Portuguese Minister soliciting his aid to a benevolent institution in the city. He observed the names of the President and some of the Cabinet, with distinguished officers of government, as Gen. Macomb for instance, whose name was down with thirty dollars against it for the Infant School, when with a smile, as he stretched out his arm that held the paper, said he, "This is curious. No Church and state here—no pay for the clergy—no public support of benevolent institutions—nothing done by the government for the poor; but here are the names of these great men setting the example to their fellow citizens by subscribing private donations to the Infant School! What a government! They are all fellow citizens—not a soldier is to be seen." He has taken so great an interest in Infant Schools as to write to his Majesty, the King of Portugal, recommending their introduction into his Kingdom.

*English and French Christians.*—A letter from France, of Sept. 1, speaks in high praise of the liberal spirit of the British nation, and of the generous manner in which they have come forward to relieve the suffering families during the recent days of conflict for liberty at Paris. This substantial kindness will soften the asperities of both nations, and the evangelical labors of English Christians in France will be more valued. How evident it is, that "doing good," and not merely talking about it, will increase the means of a work so blessed.—*Evan. Mag.*

GRANVILLE, OHIO.—The population in Granville over the age of 14 years, is 980. Of the 300 families 150 use no ardent spirits. More than five hundred persons out of the nine hundred and eighty, are members of Temperance Societies. In 1827 the inhabitants consumed 10,000 gallons of ardent spirits; during the last year 1,900. The drunkards are reduced from 26 to 8; 60 persons who drank spiritous liquor daily, now drink none.—*Pittsburgh Herald.*

## THE END OF THE DRUNKARD.

A member of a temperance society was lately called to the bedside of a dying victim of intemperance, who had been a great opposer of temperance measures. On his way to the house, he fell in with another opposer of the cause, to whom he said, "Come along with me and see the end of the drunkard." Unwilling to witness the anticipated scene, he made an excuse and passed along. The dying man, on seeing his neighbor enter, upbraided himself for his opposition to the cause of temperance, which, with a corresponding practice had brought him to the verge of an untimely grave. He wondered that a man he had so much abused, should be so kind as to call on him in his last moments when his old companions avoided his presence. He died—his friend, who dared not witness the death of a drunkard, was however unable to banish the scene from his thoughts. "See the end of the drunkard," was continually ringing in his ears, whether at home or abroad. The next time he attempted to drink ardent spirits, a voice seemed to say, "See the end of the drunkard." He set down the glass; determined to drink no more, and is now an advocate of the temperance reformation.

## THE TEMPERANCE CAUSE AIDED BY OPPOSITION.

Mr. C—— said to his neighbor I——, won't you "take a little?"—a little ardent spirit he meant. Mr. I——, who never breathed out the drunkard's effluvia so often or in such volumes as his neighbor C——, concluded that in a friendly way, he would "take a little," which he accordingly did. They then went forth into the street, and met two or three members of the Temperance society. Mr. C——, in order to rally these "cold water men," said to them, "I have just been taking something to drink, and neighbor I—— joined me; he likes it as well as I do." Mr. I——, in relating this fact said, "I felt as though I should sink on the spot"—he immediately inquired for the constitution of the Temperance society, and put down his name.



For the Religious Intelligence.

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

[The articles, which it is expected will appear, under this head, in this paper, for several weeks to come, will be communicated by one of the gentlemen at the Missionary Rooms. They are occasioned by an exigency in the affairs of the Board, which will be explained in the series.]

## No 1.

The Prudential Committee of the Board of Foreign Missions have not been unmindful of the duties incumbent on them, in the present state of the Treasury of the Board. They have made known the fact extensively, that the receipts of last year fell 20,000 dollars below what they were the year before; and that, with diminished resources, it would not be possible to make advances in the work of filling the earth with the knowledge of the Lord. In their official publications, the claims of the missionaries who have gone forth from among us, and of the hundreds in the churches among the heathen gathered by those missionaries, and of the thousands in their schools, and of the multitudes whose attention they have begun to awaken to the Gospel of Jesus—have been repeatedly urged upon the sympathies of the community. Also, during the last summer, formal commissions and requests were sent to more than thirty clergymen, in different parts of the country, to visit the missionary association in their respective neighborhoods.\*

The receipts since the first of September, when the financial year of the Board commences, have been nearly as great, as they were in the same time last year. If they continue for the next six months, as they have been for the six months past, the receipts of the present year will fall but little short of what they were the last year—but then, *they will fall short!* and the receipts of that year were 20,000 dollars below those of the year previous, and below the actual expenditures, by which means a debt to that amount was unavoidably incurred.—Shall the receipts go on decreasing from year to year? Every Christian, who reflects on the last charge of Christ to his church, will answer, No!—there is a mighty work to be done, and we must advance constantly, as well as rapidly, or it never will be completed. The writer of this article feels, that the receipts of this present year, although the year has more than half elapsed, must in some way be made greater than they ever have been. That there is an urgent necessity for this, will be shown in a future number.

At present, attention is invited to the purport of several resolutions, which have lately been adopted by the Committee.

1. The Committee deem it exceedingly desirable to send, within eighteen months from this time, about twenty missionaries into the different missionary fields, already occupied, to some extent, by the Board; viz. Three or four to the East Indies and

other parts of southern Asia—at least six to countries which are supplied from the Mediterranean mission—as many as six or seven to the Pacific Ocean—and at least three to the Indian tribes of this country.

2. While the Committee feel the great importance of enlarging their operations to the extent above mentioned, they cannot with propriety adopt measures, which would be likely to increase the present debt of the Board, but we are bound to aim at its speedy extinguishment.

3. They confidently believe, however, that the interest felt in this cause by the Christian community is such as to warrant the expectation, that sufficient pecuniary means may be obtained to carry forward the missions, which have been commenced and prosecuted by the Board, in reliance on the promises of God, and in accordance with the known wishes of the churches.

The number of missionaries mentioned in the first resolution, is the *least* which the Committee supposed ought to be sent to the several missions in the time specified.

The second resolution virtually declares, that none or very few, can be sent, as the receipts now are.

The third declares the confidence of the Committee—which I cannot doubt is well founded—that the means may be procured for sending out twenty missionaries, or even a greater number, within eighteen months.

I shall inquire in a future number, whether the missionaries can be obtained. But the churches should not wait to ascertain that, before furnishing the pecuniary means. How do they know but the uncertainty whether funds can be procured, is depressing, and in fact destroying, the missionary ardor of many a young man, who would otherwise come forward with an alacrity to the service? He, who is whitening the fields in many places to the harvest, will hear the prayers of such as devise liberal things for gathering it in, and provide the laborers.

Reader, will you not bestow a moment's thought upon this case, when you next enter your closet? What is the most solemn duty now resting upon the church of Christ, and upon yourself, if a member of the church? How can you bear this retrograde movement in an enterprise, the design of which is to proclaim the love of your Redeemer to a world exposed to endless ruin because it knows him not? Fifty missionary stations have been planted by the Board, acting as almoners of the churches, and at each of these stations are some of your brethren and sisters, who have gone out to the heathen with sacred pledges of support and co-operation in their hands. The Board, the Prudential Committee, are merely agents. These missions belong to the churches, and under God, are dependent on the churches for all their efficiency. The Macedonian cry is heard from almost every one of these stations; and among the entreaties which strike our ears from every quarter, do we not distinguish, and can we resist, the voice of our brethren among the heathen?

\* It should, however, be stated, that only four or five accepted the appointment.

# REPLY OF PROF. STUART TO THE REVIEW OF HIS ESSAY.

[Prof. Stuart has communicated to the Journal of Humanity a reply to the Review of his Prize Essay, published recently in the New-York Observer. We copied from the Observer an extract from that Review, reminding our readers that an anonymous attack on the accuracy of such a mind as Prof. Stuart's, should be read with caution and a suspended judgment. Those who felt their confidence in the Essay startled by it, will be eager for the reply.—The result of the discussion will be doubtless a greater certainty one way or the other and a clearer apprehension of the ground assumed. If both sides are carefully heard this is the best method of arriving at the truth upon a disputed point—with the listeners, that is, not always with the disputants. A reply and rejoinder brings out the important points and puts the question directly at issue. This question of church authority is one, in approaching which it behooves us to weigh our steps cautiously. Now that the good cause of Temperance has such a wall of wisdom and worth raised around it, it is in less peril from outward assaults than from the means taken to perpetuate and preserve it—tho' not in much danger, we trust, under the blessing of God, from either.]

To the Editor of the Journal of Humanity.—

SIR,—By giving the following remarks a place in your highly useful paper, you will oblige me. In three recent numbers of the New-York Observer, an attack has been made upon the Essay which I not long since published, on the subject of consuming intoxicating liquors and trafficking in them. In the first of these numbers of the Observer, an anonymous writer under the signature of M., has laid his views before the public, by which it appears that he strenuously denies that the Scriptures prohibit either the occasional or the habitual use of spirituous liquors of any kind whatever, provided they be not used to excess, i. e. so as to occasion some degree of intoxication. He not only calls in question the principles which I have advanced on this subject and accuses me of self-contradiction; but he warns the friends of Temperance against hearkening to me, by telling them that their cause "needs not for its support the rotten props of unscriptural views and measures." He denies that the churches have any power or right to insist on total abstinence as a condition of membership; and of course he denies to them the liberty of prescribing any such condition in regard to future members.

The Editor of the N. Y. Obs., thinks that the communication of Mr. M. is very ably written, and that he has conclusively shewn, that there is no ground for the distinction which he alleges that I have made between wine, mixed wine, and strong drink. He approves of the assertion of Mr. M., that Mr. Brande's analysis of wine, to which I have appealed as showing that most wines in use contain a large proportion of alcohol, is wholly misunderstood and misinterpreted by me; and declares that this is fatal to my argument, and not only so, but it converts my Essay into a weapon which may be wielded against me by the enemies of Temperance Societies. He concludes from all this, that "the friends of these Societies are deeply indebted to the Reviewer [Mr. M.] for pointing out, at this early period, a mistake so important—which might have led our churches to rest their support of new rules for the admission of members, on a rotten foundation." He then speaks

of his readers as "blinded," who do not see the propriety of the course which he has adopted. And in his next number, he devotes almost two columns, in order to shew that I am fundamentally mistaken in my whole views about wines; and this, because Mr. Brande analysed "pure wines, the mere juice of the grape, without the addition of any alcohol to them." He is surprised to find that "some of his friends are doubting his position; and especially, that any one should venture to suspect the soundness of his temperance principles."

As the Editor appears to be so confident that he is in the right, and has repeated so often his assertions to this purpose, and his approbation of Mr. M., and his gratitude for the light which he has shed on our subject, it might appear to the public, perhaps, that I concede all these points to my assailants, if I should remain silent. On account of the use which might be made of such a silence, I have thought it my duty to lay before the public, very briefly, some reasons why I cannot agree with the Editor of the New-York Observer, or with his applauded correspondent, Mr. M.

My reason for asking a place in your Journal, is, that it is the appropriate vehicle for such a discussion; that it is much more convenient to me than any other channel of communication; that it is widely diffused; and last, but not least of all, because I apprehend a difficulty in finding access to the New-York Observer, which will delay me longer than I could wish. The Editor of that paper, as I am informed by a friend in New-York, consented with great reluctance and much difficulty to admit the remarks of N., in the next number after the Reviewer's first piece. He had great fears of controversy, and wished to admit no more on the subject, after that, into his paper. Such being the case, (and that such was the case, I must appeal to the friend in question, of whose accuracy I cannot doubt,) I did not wish to disoblige the Editor, by urging on him the publication of sentiments which must necessarily implicate him in some measure, and be unpleasant to his feelings. I have always viewed him as a Christian, a scholar, a gentleman, and a friend; and I cannot have any personal contest with him. I wish him most ample success, in the excellent paper which he has so long conducted with great credit to himself and advantage to the cause. But whether he has been sufficiently attentive to the examination of a matter, in which he has held me up before the public as committing a gross error; and sufficiently discreet in his remarks on this subject; the public may judge better when they "hear the other side." This I now proceed to give them an opportunity to do. I am, Sir, with sincere respect and affection, yours, etc.

M. STUART.

## TO THE CHRISTIAN PUBLIC.

The occasion of addressing you once more, is briefly stated in the preceding letter. Without further preface, I proceed to the examination of the main positions of my assailant, Mr. M. I shall not dwell on the detail of his piece, nor endeavor to refute what may be left to the discretion of intelligent readers, without any reply.

First of all, I would state the object of Mr. M. in his Review. He says: "A good cause is not to be supported by bad argument;" meaning that I have done the latter. He avers, that "it is not forbidden in the Scriptures to use wine, pure or mixed, or any other species of liquors, as an ordinary drink." And when treating of my argument against the use of spirituous liquors, on the ground that they are *poisonous*, he asks, "In what part of the sacred volume has God forbidden the use of poisons?" Again; "What other restraint to using them [ardent spirits] too freely, than his [one's] own conscience?" Once more; "If there can be such a thing as moderation in the use of pure wine,—why can there not be a moderate use of brandy and other spirituous liquors, especially when diluted with five or six times as much water? The average quantity of the alcohol in the mixture, being reduced

to eight or ten per cent." He avers that he thinks well of total abstinence; he believes it commendable; he practices it; but there is no obligation to it resulting from the principles or prohibitions of Scripture, and it must be placed on the simple ground of voluntary submission to it, as dictated by one's own private judgment and inclination.

With all this the Editor heartily agrees, and gives his unqualified approbation, not only to the thing, but to the arguments by which it is supported. These, of course, now come to be considered.

The first argument is, that I have made a distinction, (as the Editor says, a *broad distinction*;) between wine, mixed wine, and strong drink. The reviewer goes into a long argument, if it may be so called, in order to show that there is no such distinction; and then having done this to his own satisfaction, he avers that all my remarks "built on the supposition that mixed wines are a species of liquor distinct from pure wine and strong drink, fall to the ground."

This is the first time, that I have been led to suppose that any thing important could rest on this, in the form in which the Reviewer and Editor produce it. Have I made such a "broad distinction?" Let the reader consult p. 12 (at the bottom), where I have reckoned *mixed wines* as a species, under wine as a genus, and spoken of it as only "another form of wine." All that I have said goes only to show that it is a *peculiar preparation of wine*, see pp. 13 seq. Will my assailants deny this? Or do they maintain that *mixed wines* and *pure wine* differ in no respect whatever? If so, they are welcome to all the argument which can be made out of it. But until they can prove this, it must be admitted, at least by myself, that while all kinds of wine rank under the generic appellation *wine*, yet there are species to this genus; and of these, *mixed wines* is one. So much for this *broad distinction*.

Next as to the most (indeed I may say the only) important part of the matter. I have avered that the Scriptures speak with uniform disapprobation of *mixed wine*. Have my assailants shown that they do not? Not a word to this purpose. The Reviewer indeed sneers at me, for adducing some passages to show that *mixed wines* are used as a symbol of the divine judgments and therefore with an implication that they are something which is to be dreaded. In this way he says, one might prove that *wine presses* and *simple wine* are the proper subjects of horror, because they are employed in the like manner. But here he has, in his eagerness to make out his argument, overlooked the very gist of his own quotations. The Scriptures quoted by him, do not say *wine press* or *wine simple*; but "wine-press of the wrath of Almighty God;" and "wine of the fierceness of God's wrath." What is this wine, *simple* or *mixed*? That is, what is the basis of the symbol; *simple wine* or *mixed*? The reader has only to turn to Ps. 75: 8. Is. 51: 17, 22, to find the answer. Can the Reviewer make out any just ground of sneering here?

"But I have made *strong drink* to signify something different from *mixed wines*; whereas it plainly includes them."

Indeed? But in p. 15 I have expressly stated, that *strong drink*, in Num. 28: 7, means a *strong kind of wine*. But I have also stated, that I find this so employed only once. Has the Reviewer pointed out any other passages where it is so employed? He quotes Prov. 23: 29, 30, which mentions *mixed wine*, and avers that this appellation has the same meaning as *strong drink* in Is. 5: 22. This proof is of exactly the same nature as might be drawn from the following sentences: "We to them who drink *brandy*!" "Who bath we? They who drink *gin*." Ergo *brandy* and *gin* have one and the same meaning. In one sense this is true, viz. that both of them belong to the genus, *ardent spirit*. In this sense they are one, namely, that they are an *intoxicating liquor*; but in no other.—And this is the main object of the sacred writers, in such passages as Prov. 23: 29, 30, and Is. 5: 22, viz., to pronounce wo on those who use *intoxicating liquors*.—But because *mixed wine* belongs to this genus of liquors, and *strong drink* belongs to this genus; and sometimes one term is employed to convey the sentiment of the sacred writer, and sometimes the other—how this can prove that *mixed wine* and *strong drink* are identical, and that there is no distinction between them, I am not able to see.

The Reviewer's note, in which he tells us that Aben

Esra and Kimchi held *shekar* to mean an intoxicating drink made of honey and dates, or of wheat and barley, might have helped to satisfy him that the *specific distinction* which I have made, is neither new nor strange. Had he gone still further, he might have added, that Jerome, who spent 20 years in Palestine to study the Hebrew language, made this distinction from his own personal knowledge, in the fourth century. It is indeed true, that strong drink may be employed, and is sometimes employed *generically*; so is wine; so is rum, or brandy, or wine among us. We say of an intemperate person, "he is a *rum-drinker*," when we mean to say that he is *intemperate*, and without designing always to specify the kind of liquor on which he gets drunk. And in just this manner the Scriptures have occasionally spoken of *wines* and *strong drink*. But how this can interfere with any portion of my argument I know not. I have avered that the Scriptures universally speak ill of *mixed wine*, and offered my proofs. Have my assailants overturned these? They have not touched them. I have avered that strong drink is permitted only once in a year; have they shown that it is permitted oftener than this?

But the Reviewer endeavors to answer this question. "The prohibition of it to particular persons and on particular occasions, necessarily implies that it was allowed at all other times and all other occasions; so that my particular arguments to prove special prohibitions, go to destroy my main point, viz. that a general prohibition is implied. *Exceptio probat regulam*," says he: "the particular exceptions necessarily imply a general license."

Let us see, then, how these principles will work on his own ground. "Exception proves the rule." Good. Open the Bible then at Deut. 14: 22, and here we find a special license to use *strong drink* on a day of public thanksgiving. Of course the necessary conclusion on his own ground is, that at all other times the use of it lay under a prohibition. He must not start back from this; it is the full and legitimate application of his own argument which he has aimed at me.

Let us try his principles a little farther. Paul exhorts Christians, because they are bought with redeeming blood, and dedicated to God, to devote themselves wholly to his service, and to avoid fornication, slander, revelings, drunkenness, etc. *Exceptio probat regulam*; i. e. others in different circumstances and not dedicated to God, may practice all these vices. Would my assailants argue in this manner? And yet they have attacked my Essay, on principles of argument which go the full length of this. Why can we not see, that special prohibitions, for urgent reasons, may be made to particular classes of men, without any proof that others are at liberty to practice the things prohibited? Are not Christians under special obligation to be kind, and charitable, and meek, and forgiving, and temperate in all things? But have others a liberty to dispense with these virtues?

A cause that depends on such arguments as these, if it have not "the rotten foundation" attributed with such heavy good will to me, has at least one which needs some shoring up.

Thus much for the main argument of the Reviewer, which the Editor pronounces to be fatal to my Essay. We come now to the second point, which the Reviewer has indeed distinctly announced, but on which the Editor has mainly and almost solely insisted, especially in his last piece, as shewing the absurdity of the support which my friends give to my Essay, and fatal to all the efforts which I have made; nay, what I have done he pronounces to be worse than nothing, and merely liable to be converted by enemies into a weapon destructive of the cause which I profess to advocate.

And what is this *fundamental error*? It is this, that Mr. Brande analyzed "pure wines, the mere juice of the grape, without the addition of any alcohol to them." But what is to be made out of this? "Why that the Scriptures permitting, by my own confession, the use of pure wine, so it is lawful to use wines which are half brandy, or nearly so, as several of Prof. Brande's wines are; consequently the Bible does not prohibit the temperate use of strong drink."

On this point then, thus confidently asserted by my assailants, I shall of course be expected to make some remarks.

What is the proof alleged by the Reviewer, that Mr. Brande analyzed "only the simple juice of the grape,

\* Exception establishes the rule.

without the addition of any alcohol?" He appeals only to Brande's *Manual of Chemistry*; and the Editor appears to rely entirely on the credit of the Reviewer—If he has other authorities, he adverts to none. We begin then with Mr. Brande as the basis. His work, named by the Reviewer, is before me in the edition printed by Prof. M'Niven, New-York, 1821. In opening his book at p. 521, No. 1876, I find the account of his analysis of wines. In this account *not one word is said of the kind of wine, whether pure or impure.* On the very face of his Table of results, it seems to me apparent, at a single glance, that he must have used wines which had more or less of brandy superadded.—For example; there are seven kinds of Port wine varying from 25.83 down to 19.00 per cent of alcohol, i. e. varying almost seven degrees in strength. And is it possible to suppose such a variation of wine all from the same region of country, if it "were the simple juice of the grape?" This is in itself highly improbable. The difference then must have been made by brandy, added by the manufacturers of the wines.

The same is the case with many other wines, named by Mr. Brande. Of Madeira there are 4 kinds; of Sherry 4; of Claret 4, etc., all differing in their results. It lies on the very face of this matter, that the statement respecting these wines being all free from brandy, has some error in it.

I admit very readily, that the object of Mr. Brande's experiments at analyzing wines, demanded that he should obtain them without extraneous alcoholic admixture; for his object was to show, that alcohol is the product of fermentation only, and not of distillation. Of course, he should have made use of liquors in which no alcohol existed besides that which was the proper product of fermentation.

What neither the Reviewer nor Editor has done, (and therefore they had no right to the assertions which they have made on this subject,) I have now done for them. I have consulted Mr. Brande's account of his experiments, recorded in the Philosophical Transactions of 1811 and 1813. Here he says, that to obtain satisfactory results from his experiments, it became necessary to employ wines to which little or no spirit had been added; for a very considerable addition of brandy is made to most of the common wines, even before they are imported into this country.

Mr. Brande, in order to secure the end of obtaining unadulterated wine as effectually as possible, first resorted to those wines to which, he says, no spirit can be added without injuring them and depraving their relish. These and their results of alcohol were as follows; viz. Burgundy, 16.60 per cent; Red Hermitage, 12.32; Cote d'Or 12.35; Champagne (average) 12.61; (highest 15.86, lowest 11.30); Frontignac, 12.79. From these results it is plain, that the strongest wines of the class now named, do not exceed one-sixth of alcohol, or 33 per cent of common brandy.

Thus much for the French wines, which give an average strength about equal to our *Newark cider*; the English cider of the highest quality averaging about 10 per cent (9.87), and this cider is known to be much inferior to ours in point of strength.

Mr. Brande also mentions, that Dr. Baillie furnished him with some wine, said to have been sent from Oporto to England by way of experiment, in order to ascertain how long it could be preserved without additional spirit. He mentions also that he had made use of Raisin wine, without the addition of spirit, which gave an average of 25.12. But this experiment can have no bearing on any wines made from fresh grapes; for raisins are the concentrated essence of grapes, the aqueous parts being all thrown off by evaporation, and the saccharine matter all remaining behind, which is the basis of all alcohol. We may fairly put this experiment, therefore, entirely out of the question.

The French wines above named, then, and the specimen of Oporto furnished by Dr. Baillie, are all (that concern our question) respecting which we have any particular assurance that they were free from additional spirit. In regard to the Oporto wine, an inspection of Mr. Brande's own table furnishes evidence that he was deceived as to the quality of his wine. Seven kinds are mentioned by him as being analysed. Now if we suppose that the lowest of them in point of strength (19.00) was the wine of Dr. Baillie, the difference between this and the next higher one (21.40) is so very little more

than between No. 1 and No. 2 of the same kinds of wine (23.82 and 24.29, and so of others,) that one cannot well believe that this choice specimen could have been without the addition of some spirit. But if we assume, with my assailants, that all those seven kinds were entirely destitute of any superadded spirit, the thing becomes absolutely and totally incredible. That wines of the very same kind, and of the same region, should differ seven degrees in strength, (which is about one half of the natural strength of any known wine, as we shall see by and by,) is quite beyond the bounds of any credibility, to those who have carefully examined this subject.

These conclusions find additional ground of confirmation in the *Supplement* of Mr. Brande, published in a subsequent volume of the Philosophical Transactions. He there states that he had made renewed experiments upon wines; that two of the Port wines mentioned in his former paper were stronger than any he had since met with, and that even at the time when he analysed them he thought they appeared to be "remarkably strong Old Port." Now that these were really brandied wines, and not "the mere juice of the grape," is rendered quite certain by what Mr. Brande goes on to say. "I have lately examined a number of specimens of the wines in common use, and the result of these experiments has led me to place the average strength at 22 per cent of alcohol by measure." Yet in Brande's *Manual* before me (which I suppose to be the same used by the Reviewer,) the average of the Reviewer and Editor's "pure wines" is put as high as 22.96 by measure. In other words, the wines in common use, which Mr. Brande and all others assert to contain spirit superadded, still contain nearly one per cent. less of spirit, than those to which no spirit has ever been added! So much for the assailants' careful study and attention to this subject, and their repeated and confident assertions respecting it.

I only add, that in Beustall's *Useful Guide*, 1829, he states the average of Port as above at 23.96; and that Mr. Brande in his *Supplement* states it to have been 23.48, if I have a right copy of his statement, as I believe I have. This makes the case still worse for my opponents; inasmuch as the same wines, without any brandy added, appear from one and a half to two degrees stronger than those to which brandy is added. If the Editor has any comfort in the possession of chemical knowledge which enables him to see this, (and for the deficiency in which he so obligingly apologizes for me,) I congratulate him on his extraordinary acquisition.

(To be continued.)

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 26, 1831.

### REVIVAL OF RELIGION IN NEW-HAVEN.

The four days devoted to religious meetings last week, have given a new impulse to the revival in this city. The services commenced on Tuesday at 2 o'clock in the new meeting-house near the market, sermon by Dr. Fitch. Such was the anxiety to hear, that the house was filled before the bell rang; and Christians were requested to repair to the large room underneath, where they spent the time in supplicating the out-pouring of the Holy Spirit on the crowded assembly over their heads. This was a solemn meeting. At evening of the same day, a sermon was preached in one of the churches on the public square, by Rev. Dr. Taylor, which was crowded in every part. On Wednesday, Thursday and Friday, meetings for prayer were held at 6 o'clock in the morning, in three different places. Preaching at 9 o'clock, A. M., at 2 in the afternoon, and at 7 in the evening in two of the churches at the same time. And we believe that in almost every instance, the houses were filled till no more could be admitted—and generally before the hour for meeting



had arrived there was not an empty seat in the house, and often before the bell rang hundreds were standing in the aisles and porch.

We shall not undertake to give even a digest of the different sermons that were preached on the occasion. Several clergymen who had been invited from abroad were not able to attend on account of the interesting state of things among their own people. There was some apprehension at first that this would lessen the interest of the meetings. But we have no doubt it was over-ruled for good. We believe the effect is better on such an occasion to have as few preachers, if they are of the right stamp, as can perform the labor without injury to themselves. The attention of those who hear is less liable to be diverted from the power of the truth, to the manner of the preacher, than when there is a variety of talents displayed. In the present case, the ministerial labor was performed (with the exception of one sermon by Rev. Mr. Mead,) by the Rev. Mr. Parker from New-York.—The Rev. Dr. Taylor, the Rev. Dr. Fitch, and the Rev. Mr. Dwight of this city, whose voices we have often heard. Their sermons were all judiciously timed and well adapted to the occasion, and being accompanied by the Holy Spirit, they were like the "fire and the hammer that breaketh in pieces the flinty rock."

We feel warranted in expressing the lasting gratitude of our churches, and many ransomed sinners, to the Rev. Mr. Parker, for his abundant labors during the short time he was with us. Without any disparagement to the able and powerful discourses delivered by the other gentlemen, nothing could have been better adapted to the wants of his hearers than his plain apostolic manner of exhibiting truth. It seemed, as was once said of Mr. Nettleton, that he studied to stand back himself that God might be seen. We verily believe that the able, pungent and eloquent sermons delivered on this occasion, will prove to be the power and wisdom of God to the salvation of many—and all who took a part in the services, will have many souls as crowns of rejoicing in the day of the Lord.

There was no falling off of interest in the meetings, but a continual increase to the last. There was no unreasonable excitement, or enthusiasm. Some who had no part nor lot in the matter, would stand and look, and wonder what it all meant. Others seemed to feel when they saw the multitude travelling towards Zion, that now is the day of salvation. While some who were idling away their time thought that "Christians broke the fourth commandment by not working six days, as much as they did in not keeping the seventh."

On Thursday and Friday mornings there were probably from twelve to fifteen hundred people assembled for prayer, at the 6 o'clock meetings.—This was the main spring that moved the whole machine.

On the last day of this "feast of fat things," an invitation was given from the pulpit, to those and those only, who were resolved to make the salvation of their souls a subject of earnest inquiry, to tarry after the ~~congregation~~ had retired. And then we

could truly adopt the language of unbelieving Thomas, for we saw and felt that God was here. We beheld between six and seven hundred awakened sinners pressing forward anxious to learn what they must do to be saved—while a multitude of professing Christians repaired to a Throne of Grace to ask God to have mercy upon them.

During the present week there appears to be no abatement of the work. Many have laid down their arms and submitted to the Prince of Peace. We can form no estimate of the number. On the last Sabbath those who were hoping that they had recently experienced a change of heart, and those who had resolved to seek the salvation of their souls, were invited to meet the Pastors of the Congregational Churches on Monday evening. The place appointed for the meeting will seat, we are told, about 500 men. But it could not admit all who came, although one or two hundred stood up in the aisles, and many went away who could not find admittance. There was also at the same time an anxious meeting at the African church for the colored people, who are sharing equally, we believe, according to their numbers in this glorious work. And we rejoice to learn that the Episcopal church and congregation are also partaking in this blessed revival of religion. How far the Baptist and Methodist brethren share in the blessing, we are not informed. We understand the latter are to have a similar meeting.

#### INFLUENCE OF THE MONTHLY TRACT DISTRIBUTION ON REVIVALS OF RELIGION.

If no other good were effected by this system of effort than the mere bringing to light of the moral condition of the neglected portions of our population, and rendering them the objects of prayer and of Christian solicitude, the end attained would warrant all the efforts made. But God is blessing the Tracts, and the personal labors of the Distributors, wherever the system is faithfully, perseveringly, and prayerfully prosecuted. In all those places especially where he is graciously pouring out his Spirit, there are most animating encouragements. In multitudes of instances, the Spirit's influences are found to have preceded the Distributor, and caused a preparation of heart to receive the truth. The presence of God in the churches furnishes a new motive to those who have absented themselves now to attend; the glowing heart of the Distributor will add persuasion to his lips; and his access to the throne of grace will enable him by faith to bring down spiritual blessings. Indeed this system of effort, faithfully performed, is so important a means of promoting and furthering the revival of religion in the churches, and extending its influence to those who have been living far from God, that it would seem no Christian, who is conscious of his duties and his privileges, can fail of giving it his decided support; his prayers; and as the opportunity is afforded, his own energetic personal endeavors.

#### FOUR DAYS' MEETING AT DERBY.

The Congregational church in Derby have agreed to have a *Four Days' meeting* to commence the first Tuesday in April at 10 o'clock, A. M. The Pastors and members of neighboring churches are respectfully invited to attend and aid in conducting said meeting.

## CHEROKEES AT WASHINGTON.

The following meeting of Indian Chiefs who have represented during the past winter at Washington various tribes allied with the United States, is a most interesting and touching occurrence. It ought to carry awe and solemn solicitude into our earthly tribunals, while they divide justice between the strong and the weak, the oppressor and the aggrieved, to reflect that the Indian has "filed his complaint also in the Chancery of Heaven." Let the prayers of every one who has cared enough for the sorrows of his fellow-men, or the denunciations of a righteous God, to embark his sympathies and his hopes in this cause, go up to the last court of appeal, while so important a question is agitating below. We have a right to hope if they will be faithful in this duty, that our judges will hold the balance with an upright hand, and watch it with a cautious eye, and come to such a decision as will be approved of in that great court that is to set for the correction of all errors.

From the New York Observer.

Washington City, March 7, 1831.

Messrs. Editors.—On Saturday, the 5th inst. the following record was made at Washington in the proper place:—Supreme Court of the United States. The Cherokee nation *versus* the State of Georgia. Bill in Chancery." And the motion for an injunction was entertained by the Court, and the time for the argument appointed on Saturday of the current week. Yesterday (Sabbath) the same cause was carried, by the same plaintiffs and others in conjunction, into a higher Court, and a bill filed in the Chancery of Heaven: "The Indians *versus* the people of the United States." The special religious solemnity spoken of as prospective in a former letter, was yesterday observed by Indians of several Tribes represented here, from the South, West, and North. In the morning they met by themselves, their religious services being conducted by the Rev. Mr. Williams, of the St. Regis Tribe, in the English language—most of the Indians present understanding English. Others, however, took a part, and prayers were offered in the English language. In the evening, by special invitation, services were conducted by a Presbyterian clergyman—present a few white friends, male and female, from different parts of the country. A prayer was offered by one of the Cherokees in his own language—also by a gentleman from Boston. The services were had in both instances in a private room—in the morning at Brown's, in the evening at Gadsby's;—no body, except some few friends of the Indians, knowing any thing of it. It originated among themselves—and has been shaped and conducted by themselves. And I question, whether any set of men, in a day of adversity and public gloom—with naught but darkness overshadowing and calamities heaped upon them—with great and mighty interests pending and at stake ever felt more religiously, more keenly, or more weightily, their dependence on that High and Almighty Providence, which controls the destinies of nations. One of these Chiefs, from the North West, a few days since sought an interview with one of the friends of Indians in the Senate, whom he understood to be a religious, conscientious man. It was for this reason, that he wanted to see him. I happened to be present. Not being able to speak English, he addressed the Senator in his own tongue through an interpreter. The substance of his talk, which lasted perhaps fifteen minutes, was:—"We, Indians, have trusted too much in man. We feel, that we must

trust in God." His manner was humble, sincere and affecting. He expressed his confidence in the Senator, because he was a Christian—and declared, that this was the reason for which he wished to speak with him. He expressed his gratitude for the opportunity, and gave him his hand—the Indian's pledge of friendship and his valedictory. This was all unexpected and quite moving. It demonstrated a deep religious feeling. The Senator replied in a few very appropriate remarks. The same Indian said to me afterwards in broken English:—"I glad I see him"—was him—the Senator.

It is this sort of feeling, evidently which has moved these Indians, of themselves, to appoint and observe this special religious solemnity. They have been deeply serious, religious, devout. They seem to look above man—to God. They have committed their cause—the cause of their people—to God's hands, and they have done it in such circumstances—here at Washington—where they have for years been suing for justice in vain—where laws have been enacted to strip them of their last hope, to nullify the solemn covenants between themselves and this nation, in which were vested and guaranteed all their rights. Here—having tried in vain to move the heart of man to award them justice—they have set up their united cry to heaven:—they have lodged their solemn appeal in the Council of the upper world;—they have committed their cause to the heart of God, and resigned its disposal to his governance. And what is more—and what is to be feared—(to be feared?) they will continue to prosecute this suit at the court above. And they will have the voice of every Christian in this land. They have already enlisted the sympathies of the Christian world beyond the waters. Will not God hear? Will he not avenge this cry? Where is the conscience of this nation?—of this Government?—of this proud Republic?—Aye, proud—too proud—too unmindful of God. Yours, &c.

## CHEROKEES AND GEORGIA.

The last number of the Cherokee Phoenix comes to us on a half sheet. The editor presents the following case of aggravance in apology.

"One of our printers has left us; and we expect another (who is a white man) to quit us very soon; either to be dragged to the Georgia penitentiary for a term not less than four years, or for his personal safety, to leave the nation, and us to shift for ourselves as well as we can. Thus is the liberty of the press guaranteed by the Constitution of Georgia.

But we will not give up the ship while it is afloat. We have intelligent youths in the nation, and we hope before long to make up our loss. In the mean time our patrons will bear with us and have patience, let them bear in mind that we are in the woods, and as it is said by some, in a savage country, where printers are not plenty, and a substitute not easily obtained when one of our hands leave us or become indisposed—our paper is therefore easily deranged. Our readers will please not expect to receive the Phoenix very regularly for a while. We shall do the best we can."

Respecting this piece of legalized tyranny, the editor continues:

We have already noticed the late law of Georgia, making a high misdemeanor, punishable with four years imprisonment at hard labor in the penitentiary, for any white man to reside, after the 1st of March, within the limits of the Cherokee nation, unless he takes the oath of allegiance, and obtains from the Governor's agent a permit to continue his residence until further orders. We cannot help alluding again to that law as being extremely unjust, without say-

ing any thing of its oppressive tendency, both to the whites and Cherokees. It is certainly oppressive on the whites, even admitting that the State of Georgia has an undoubted jurisdiction over the Cherokee territory.

What are the effects of this law on the Cherokees? Disastrous. Just such effects as were intended the law should produce. Now let the reader just consider. If we introduce a minister of the Gospel to preach to us the way of life and salvation, here is a law of Georgia, a Christian law too it is said, ready to seize him and send him to the Penitentiary, in violation of the constitution of the State itself. [See Constitution of Georgia, Art. 4—Sec. 10.] If we bring in a white man to teach our children, he is also arrested and suffers a similar punishment. If we wish a decent house built, and invite a carpenter into the nation to do the work, here is a law which forces him from our employ and soon numbers him with culprits. If we introduce a blacksmith, or any other mechanic, it is the same. Is it not natural to suppose that the tendency of such a law on the Cherokees would be disastrous? It forces from them the very means of their improvement in religion and morals, and in the arts of civilized life.—*Cherokee Phoenix.*

### THE QUARTERLY CHRISTIAN SPECTATOR.

The March number of this work, contains the following articles:—

1. Review of *Memoirs of the Rev. Edward Payson.*
2. Review of *Christian Essays.*
3. Review of *President Wayland's Sermon, in behalf of the American Sunday School Union.*
4. Review of *Thoughts on the original unity of the Human Race.*
5. Review of *Robbins' Ancient and Modern History.*
6. Review of *Butler's Analogy of Natural and Revealed Religion.*
7. Review of *Ernesti on applying the principles of common life to the study of the Scriptures.*
8. Review of *Silliman's Elements of Chemistry.*
9. Remarks of Protestant on the Biblical Repertory.
10. Remarks on Protestant and the Biblical Repertory, respecting the doctrine of Imputation.

### ARRIVAL OF MISSIONARIES.

The Missionaries to Burmah, Messrs. Eugenio Kincaid and Francis Mason, with their wives, who embarked on board the ship *Martha*, Capt. Lovett, for Calcutta, May 24, 1830, arrived on the coast of India, in the latitude of Point Palmyras, Sept. 18. A letter from Mr. Mason has been received, dated Sands Heads, Sept. 24, in which he expresses an unabated ardor to engage in the Missionary work to which he was designated. The passage was pleasant. In his letter dated Calcutta, October 11, he expresses his deep regret on learning the

threatening illness of Mr. Boardman. He observes in the exercise of Christian sympathy, that "a Mission can be supported in India only at the expense of many lives, much money and more faith." In reflecting on his remark, and in recollecting the price at which the church was purchased, that

"Jehovah founded it in blood,  
"The blood of his incarnate Son,"

he proceeds—"Some of our friends may think it dear; but this is nothing to what was paid to authorize the establishment of Missions! And if the foundation was laid "in groans and agony and blood," what reason have we to suppose that the same materials shall not be required in the superstructure?"—What a question for the meditation of Missionaries, when they take upon themselves the high responsibilities!—

Mr. Mason arrived in Calcutta in season to attend the ordination of brother W. H. Pearce over the native church in Calcutta. He is son of the beloved Samuel Pearce, of precious memory, whose ardent wish it was to be a Missionary to the heathen. We hope his desire may be consummated in the labors of his sons, both of whom are occupied in the Baptist Mission in India. Besides preaching to the natives, brother W. H. Pearce superintends the largest printing establishment in India.—*Chris. Watch.*

### REMEDY FOR THE ALLEGED DEFECTS IN THE SYSTEM OF TRAVELING AGENTS.

We believe the impression is somewhat extensive in the minds of intelligent Christians, that there are defects in the present system of Traveling Agencies for our Benevolent Institutions, which demand a remedy.—Without attempting a full discussion of the subject, we will allude to a few of the prominent difficulties pertaining to it, and then to a remedy which, we think, requires the consideration of every Christian.

We premise, however, that we do not now refer at all to the moral wastes of our country; where little is known concerning the Benevolent operations of the day, and there are neither ministers nor intelligent Christians to carry them forward, and where, for the present at least, they can be prosecuted only by the aid of laborers from abroad.

In other parts of the country, where the privileges of the Gospel are enjoyed, we believe the general fact to be, that the labors of qualified Traveling Agents have been a fruitful source of the success and usefulness of our Benevolent Institutions. But these Institutions, in prosecuting their objects by this means, have encountered, among others, the following difficulties.

1. *To find qualified men, who can be released from other engagements.* This difficulty is one which, at present, is altogether insurmountable; and must continue to be so, until a great number of laborers are raised up, or qualified men shall more distinctly recognize the paramount obligations of the church to sustain her operations for spreading the Gospel.

2. *The reluctance of qualified men to engage in Agencies.* The service involves the separation from home, and friends, and books; the encountering of the lukewarmness of many Christians, and the open opposition of enemies; and is in all respects irksome, except as the heart is fired with a love of the Apostolic work of spread-

ing the Gospel, and moved by a perpetual sense of obligation and duty.

3. *The unavoidable expense involved.* So far as we know, the general rule adopted by our Benevolent Societies has been to give Agents the smallest compensation consistent with moral right: the same essentially as is allowed to Missionaries; or which may be nearly equivalent to the support received by stationed preachers of the Gospel generally, exclusive of those in our larger towns and villages. Yet the total expense incurred each year for agencies, as appears by the Annual Reports of our Benevolent Societies, is very considerable.

4. *A prejudice in the minds of many against the system of traveling agencies.* To some the expense just alluded to, is an objection. To others, the fact that public appeals are so often made in their own hearing. To others, a surmise, that the Agent has obtained a lucrative employment, and is rather an incumbrance than a help to the Institution he professes to serve. And strange to say, complaints of this kind, so far as made by professed Christians, most frequently proceed from those who allow themselves habitually to rest in inaction until they shall be aroused by the presence of an Agent. But let us for a moment consider

#### THE REMEDY.

Let Christians and Christian ministers faithfully sustain the various departments of Christian Benevolence among themselves, without the presence of Agents and the occasion for employing them, and with it all the evils alleged, will, in a great degree, cease, at once, and for ever. This should be remembered by all who feel that agencies are becoming too numerous. But in order to remedy the evil, they must not merely resolve to carry forward these operations, and then procrastinate the performance, which is just what renders agencies necessary; but must search out their duty, and as Cecil emphatically said, "do it." Especially should ministers of the Gospel see that their congregations are enlightened in respect to the duty of evangelizing the world—the great object for which the Redeemer died, and for which his church on earth exists. The subject should be treated as a practical one, and the duty be enforced as one of the evidences of piety; for "if a man have not the spirit of Christ he is none of His."

#### THE BEARING OF THIS SUBJECT ON THE PRESENT STATE OF THE AMERICAN TRACT SOCIETY.

Throughout a great portion of the United States, this Society has now no travelling Agent. In the four States of Missouri, Illinois, Indiana and Ohio, it has an equal number of Agents, two of whom are laymen, and all of whom are laboring chiefly in comparative New Settlements; it has one in the Western District of New York; but has no other, if we except the much interrupted labors of an esteemed brother in the interior of Georgia.

Here then is a Society, having for its object to supply our whole land, and as far as Providence opens the way, the world, with Tracts, to be sold at cost to such as can purchase, and furnished gratuitously to such as cannot; with no pecuniary resources except the proceeds of publications thus sold, and the free donations of the benevolent; and with no Agent employed except those in the comparatively limited fields now mentioned, the sustaining of whom and furnishing them Tracts for gratuitous distribution, involves, beyond their entire receipts, a continual expenditure!

In these circumstances, the fact is so evident that it must be palpable to all, that the work will proceed just so far as Christians come forward and act in their own

spheres of labor, in supplying the population with Tracts and in raising pecuniary means; and that it will, and can proceed no farther. We lay these facts before all who desire the enlargement of the Redeemer's kingdom, and who rejoice in the rich effusions of the Holy Spirit which have attended these unassuming publications; beseeching God to make each individual faithful in discharging the duties and obligations devolving on himself, that this precious cause may not be hindered.

**LAW OF VIRGINIA AGAINST DUELLING.**—The law "to suppress duelling," has been re-enacted with some amendments by the Legislature of Virginia.—The former law, (which was very nearly the same with the present,) has done more toward the suppression of duelling in that state, than any other means ever devised. This savage practice, justly stigmatised by this law as MURDER, has been there frowned upon by public authority and public sentiment, until it has almost, (if not altogether) ceased to exist. *Philad. Rec.*

**The Indians.**—How the question is viewed by *Foreigners.* The London Times, a paper as friendly as any other in the British metropolis, thus comments upon that part of the President's Message which relates to the Indians:

The Message proceeds to congratulate Congress on the success which attended the "benevolent" policy of the United States, which has for nearly 30 years aimed at the "removal" of the Indians beyond the white settlements! The removal of the Indians means simply their expulsion from every foot of the land which they and their ancestors for numberless generations had possessed and enjoyed by indefeasible right, long previous to the existence of the North American Republic. We do not mean to deny the incalculable advantage to the whole world, derived from the substitution of a civilized for a savage community throughout the vast region which at this moment forms the dominion of the United States, but things ought to be called by the proper denominations. The unhappy Indians are "treated with" as the wild beasts are treated with,—they are hunted off the earth, wherever a white man chooses to raise his log house. There is no "benevolence" in this, but the pure selfishness of unbridled power. The "removal," means a violent expulsion; the expulsion is followed in almost every instance, and even within a single generation of mankind, by extinction. Within the short term of 30 years, many once numerous and powerful tribes of the Indian race, thus ousted from their homes, have perished. General Jackson philosophizes upon these sufferings of the ancient occupants of America, which says he, upon "a comprehensive" view of the general interests of the human race, is not to be regretted.

#### BIBLES WANTED—GROSS IGNORANCE.

The following is an extract from the Louisville Auxiliary Bible Society, and will show the state of learning in this county. It is taken from their annual report.

The number of families is 742; 2,114 children. Out of 742 families, 430 were destitute of the Bible. One poor old lady, when asked if she had a Bible, remarked she never had one, but had been a long time anxious to get one; and on presenting one she wept freely. There

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are but 163 children now attending school in all the county, and upwards of sixty families where not one in either family can read.

It is said that every family in the county has now a Bible.

**"Georgetown Anti-Gambling Society."**—At a respectable meeting of the citizens of Georgetown, on the 17th of February, this Society was formed for the suppression of gambling, with 91 members.

#### TEMPERANCE RECORD.

The Journal of Humanity is publishing a list of Temperance Societies, number of members, &c. in the United States.

It gives for Maine,	126	sec.	7,794	memb.
N. Hampshire,	94	do.	4,279	do.
Vermont,	127	do.	12,497	do.
Massachusetts,	202	do.	15,095	do.
Rhode Island,	19	do.	2,542	do.
Connecticut,*	205	do.	25,820	do.
Total in N. England,	773	do.	68,027	do.
New Jersey,	51	do.	1,068	do.
Pennsylvania,	108	do.	4,305	do.
Delaware,	2	do.	22	do.
Maryland,	21	do.	2,089	do.
Dis. of Columbia,	6	do.	509	do.
Virginia,	113	do.	6,158	do.
North Carolina,	22	do.	852	do.

\* It is gratifying to those of us who live in the land of steady habits, to see our little ship more than 10,000 ahead of the other states in this blessed reformation.

#### ECCELESIASTICAL RECORD.

March 2, Rev. Moses Sawyer, late of Henniker, N. H. was installed over the recently organized Church and Society in the Parish of Anisquam, Gloucester, Mass.

#### SUMMARY.

John S. Thompson, pastor of the First Universalist church, in Charlestown, Mass. has published his recantation of Universalism, as contrary to the Holy Scriptures, and to the belief of all enlightened nations, and as incapable of producing any moral or religious reformation.

More than 40 meetings have lately been held in England for the abolition of Slavery.

The Moravian congregations in the Danish West Indies number 10,000 negroes, who profess faith in Christ. In the British West Indies, they have 15,000 members.

A motion has lately been made in the Court of Proprietors in the East India house, no longer to demand the Pilgrim tax for the privilege of worshipping Juggernaut.

**Revival in Charleston, S. C.**—The Charleston Observer reports a revival of religion as in progress in that city. Sun rise prayer meetings and other religious services, ordinary and extraordinary, are well attended.

**Things by their right names.**—A grog shop in Milk street, is ornamented with a sign on which is painted "Coffins for sale; apply at the Bar."—*Bost. Courier.*

A letter, lately received from the Sandwich Islands, states that Honoruru is still blessed with the presence of the Holy Spirit. Great efforts are made by the Roman Catholics to obtain a footing in these islands.

**Zanesville.**—The inhabitants of the flourishing town of Zanesville, Ohio, have lately erected a very neat building for an Athenaeum, at an expense of about 3000 dollars. A handsome cabinet of minerals has been collected—a good library procured, and the most valuable periodicals regularly received.

By the last official returns published in England, the Savings Banks amounted to 467, with a capital of nearly fifteen millions sterling. The deposits amounted to more than half a million.

**LITCHFIELD COUNTY, Ct.**—At the last monthly meeting of the Temperance Society of this County, a letter was read from the President, Hon. John Cotton Smith, in which after expressing his regret that his health did not allow him to attend the meeting, he observes:

The more I contemplate the blessed effects which have already resulted from this noble enterprise, the more I am convinced that it lies at the foundation of all reform, and that without it every attempt to improve the moral condition of society, is comparatively hopeless. Every reflecting man, one would think, must be of the same opinion, and must consequently feel the necessity of united and vigorous efforts to insure success. Permit me then to inquire, with tenderness indeed, but with deep solicitude, can members of our churches refuse to join in this "labor of love," and still profess to be the followers of the benevolent and self-denying Saviour? Can magistrates withhold from us, the weight of their example, and yet pretend to be, what God intended they should be, "a terror to evil-doers, and a praise to them that do well?" Can persons of either sex, who possess character, and influence in society, deny us the benefit of that character and influence, in promoting the best and highest interests of their fellow men, and yet call themselves patriots and philanthropists? Let each of these classes put the question solemnly to their own consciences, and I am persuaded, the result would be no other than a large accession to our numbers and a certain and speedy triumph of our cause."—*Jour. Humanity.*

#### REVIVALS.

##### IN GREAT BARRINGTON.

A friend in Great Barrington adds to his letter the following postscript:—

The revival continues with us without any abatement of interest. Meetings are as frequent, as crowded, and as intensely interesting as they have been at any time. Some of all ages, from 12 or 14, to 70, appear to be subjects of the good work,—we know not how many have obtained hope and peace, but we know that 10 or 12 houses have become houses of prayer since the revival commenced. Bless the Lord, O our souls.

**Hamilton College.**—We are happy to be able to add to the list of Colleges where revivals are in progress, Hamilton College, in this vicinity. The seriousness commenced there previous to the winter vacation in January. It has since become deeper and more general. Several conversions are already numbered.—*Ch. Jour.*

## FOUR DAYS' MEETING AT ROCHESTER.

Additional news of thrilling interest comes to us from this place so signally favored of God. The following extracts from the Rochester Observer and Utica Recorder, present a scene probably unprecedented before in our times. The Observer describes a Four Days' Meeting which commenced on Thursday, the 27th ult. was kept up with increasing interest from day to day, and followed by important results. Prayer meetings were held three times during the day, commencing with 6 o'clock in the morning; and also three sermons preached—the exercises being divided among several ministers gathered for the occasion from neighboring and distant places.

"On Sabbath evening, such a spectacle was presented as we have never before witnessed. During the day, notice had been given in all the churches, that Mr. Finney would preach in the evening in the 2d church, in answer to the question, "What shall I do to be saved?" All professing Christians and such as were indulging hopes in Rochester, were specially requested not to attend this meeting, but to assemble at the basement room of that and at the 3d church, to pray for the descent of the Holy Spirit upon the congregation of impenitent hearers, assembled under circumstances scarcely less solemn than the judgment itself.

At an early hour an immense concourse assembled crowding every part of that large house, above and below, wherever an individual could possibly sit or stand. At the same time the vestibule was filled and great numbers were compelled to go away who could not possibly get within the sound of the preacher's voice. We will not attempt to describe, nor can the reader easily conceive, the impression made upon our mind in looking over this dense mass, as the preacher commenced his discourse.

After the discourse was ended, in which the conditions of salvation were laid with perfect conspicuousness before every mind, and all was said that could be said to urge their immediate acceptance; all who had come to a fixed determination to accept at once, were requested to tarry after the congregation were dismissed, that special prayer might be offered in their behalf. The number which left was so small, that the crowd seemed hardly diminished, and the throng being still so great that it was impossible to separate the congregation without great inconvenience; those who were determined to accept at once of the conditions laid before them, were requested to signify that determination by rising. Simultaneously, hundreds arose from all parts of the house. To us, this seemed in respect to many, a last and final call, and we believe it was generally so regarded, by those who arose. We tremble when we reflect upon the gloomy prospects of those who refused, under circumstances of such deep and awful interest.

The whole congregation were then requested to kneel down, while four or five short, appropriate, and fervent prayers were offered up at the throne of grace. During this awful solemn interval, when so great a congregation were upon their knees before God, it did seem that the heavens were dropping down right-

eousness over our heads)—and that then if ever was the time when sinners must submit and humble themselves before an offended God and sovereign. We feel a perfect confidence that many did submit, during this evening, so memorable in the history of the revival in this village; but how many, the Searcher of Hearts only can tell.

The number who have submitted to God since the commencement of this meeting, will only be known at the judgment day. We may, however, say with confidence, that it is very great. Hundreds came here from a distance of from 10 to 60 and even a hundred miles, and very many of them, who came here to see what God was doing in the midst of us, have gone home to tell their families, their friends and neighbors, what he has done for their souls.

With respect to the whole meeting, we may truly say, that although we hope to witness many such scenes hereafter, we have never before seen such powerful and signal displays of God's power in so short an interval of time."

"The work at Rochester," says the Western Recorder, "received a new impulse and some three or four hundred hopefully submitted to God, during the late four days' meeting. Probably the number there who are hoping, may now amount to more than two thousand.

## REVIVALS WITHIN THE BOUNDS OF TROY PRESBYTERY.

*Extract from the Narrative of the state of religion within the Troy Presbytery N. Y. for the year ending Feb 22nd 1831.*

The Presbytery of Troy consists of twenty ministers, of which twelve are settled pastors, and has under its care thirty churches. In presenting a succinct account of the state of religion within our limits, we feel that we have seldom had more occasion to speak of the goodness and mercy of God to our churches. As it pleases the great Head of the church to build up his visible kingdom by special outpourings of the Holy Spirit, we are permitted to record many such gracious visitations. In the three churches in the city of Troy (the third church, is in the village of Albion, in the 6th Ward two miles east of the city) the work of God is truly great. A very considerable number of every rank age and condition are hopefully the subjects of this good work.

In Lansingburgh and Waterford there is at present an interesting revival of religion. In Cambridge the Holy Spirit's influences are manifestly present, humbling and uniting the church awakening and converting sinners. The Sabbath School cause is cherished in that congregation and in that county. More than two thousand children are reported as connected with Sabbath schools in Washington county.—Some interesting fruits of the recent revival in Hebron have been gathered during the present year. A good work, it is believed, has commenced in Nassau and Brunswick, several hopeful conversions in both places and a considerable number of inquirers. In Warren county the desolations have been visited by the influences of God's spirit. A member of this Presbytery visited several churches in that region

as a missionary, and his labors have been blessed. He spent thirteen weeks in that field, where the whiteness of the harvest begins to be visible. Another member of this body has spent seven Sabbaths in that county with great success. In *Caldwell* and *Chester* there are revivals of religion; in the latter place some whole large households have been converted; in the former place there have been a number of hopeful conversions in the Sabbath school, which was sustained for a long time by a single female, and which has proved a signal blessing to that village. The distribution of Tracts has been blessed of God in that county. Thirty have been added to the church in *Schaghticoke* the present year, as the fruits of a good work under the labors of a missionary of the American Home Missionary Society. There are at present some favorable indications in one section of the congregation of *Sandy Hill*, and also at *Glenn's Falls*.

One of the means which God has blessed in reviving his work in some of the churches has been a *continued meeting* for several days in succession. By bringing the subject of Religion before the minds of men and keeping it before the mind, great good has been done. Convictions and conversions have uniformly followed these meetings.

#### THE REVIVAL IN TROY.

We make the following extract from an interesting account of the work of God in Troy, communicated to the N. Y. Observer.

We cannot say yet, nor shall we dare to say till the last day, how many souls have been born again; but we have hope of several hundreds. There was added yesterday to the first Presbyterian church about one hundred beside a number by certificate. There will probably be a still larger addition to the second church. How many have entertained hopes in the churches of other denominations I would gladly say if I could, but have no data from which to judge.

We are not willing to believe the work even at a stand yet. I hope to hear of souls converted to day, and every day till you hear from us again. I know we do not deserve such a mercy, and no church ever did. But God does not measure out his favors by our desert but according to his abundant mercy in Christ Jesus.

We would give you some particulars of very high interest if we thought it best. We would tell you tales that we doubt not have made heaven glad, and would gladden the hearts of many of your readers. Among those who have been hopefully born again there has been a good proportion of men, of men in their prime, of men high in talent, office, influence, and wealth, of men who had previously ranged themselves in the ranks of revolt, of men who reason for themselves and cannot be said to have been wrought upon by mere declamation. Few revivals have altered more the balance of correct and incorrect influence.

One thing has perhaps been remarkable. The session of the first church have assured us that most of their candidates date back their first impressions, and in a great many cases their hopes, to the four days' meeting. On one and

another of those days, and not a few on the first day, waked as they never had before to the concerns of their approaching eternity.

#### INCREASE OF COMMUNICANTS IN PHILADELPHIA.

In four Methodist churches in this city, the Rev. Mr. Force informs the Editor that more than FIVE HUNDRED communicants have been added since April last.

On the 12th instant, 41 persons were received to the full communion of the 11th Presbyterian Church in this city, of which the Rev. John L. Grant is pastor; TWENTY-FOUR of whom he baptized on that day; and 35 were admitted on examination and profession of their faith. On the same day SEVEN communicants were admitted by the Rev. C. Hoover.—THIRTEEN were lately received by the 12th Church, and TEN by the Rev. Dr. Livingston. Several of our churches have their communion season next Sabbath; and will receive a goodly number of the first fruits of a little, partial awakening and revival in the great city of Philadelphia. We know several churches in each of which fifteen and more persons either give evidence of the spiritual birth or are asking what they must do to be saved.

In each of the Presbyterian and Reformed Dutch Churches, a few professing Christians seem to be excited to renewed life in the discharge of their duty as Christians. Sixteen of the Presbyterian Ministers in the city are united most cordially in a pastoral association, the object of which is to promote the fidelity and increased usefulness of its members; and they co-operate cheerfully with the ministers of the Reformed Dutch Churches, and with all of their Presbyterian brethren who consent to meet them as heralds for Christ, in public, union prayer meetings, and other religious services. May the kingdom of Christ come in this city with great power. To this end, we implore the prayers of our fellow Christians, who may read this brief statement.—*Philadelphian*.

*In Rhode Island.*—The Rhode Island S. S. Magazine mentions the existence of a revival at the village of *Albia*, in that state, embracing perhaps about fifty subjects of conversion, with a greater number of inquirers. The writer adds the following:

"Among the factory population are some very striking instances of the power of grace, and the force of religious impressions. We hear from Warwick and Coventry, that in seven factory villages the good work is spreading in a most powerful and pleasing manner. Dr. Briggs, from Bristol, has lately informed us that prospects are unusually good in that town, as to the cause of religion."

#### OBITUARY.

DIED.—In Wallingford, on the 10th inst. Mary J. daughter of Mr. Bittous Hopton, aged 5 years.

At Essex, on the 4th inst. Mr. William B. Hayden, aged 46, after a lingering illness of some months. He has left a wife and five children to lament his loss.

At Washington City, on the 25th ult. Hon. James Noble, Senator in Congress from the State of Indiana, aged 48.

## POETRY.

## "THE GLORIOUS LIBERTY OF THE SONS OF GOD."

But there is yet a liberty, unsung  
By poets, and by Senators unpraised,  
Which monarchs cannot grant, nor all the powers  
Of earth and hell confederate take away:  
A liberty, which persecution, fraud,  
Oppression, prisons, have no power to bind;  
Which whose tastes can be enslaved no more.  
'Tis liberty of heart derived from Heaven,  
Bought with his blood, who gave it to mankind,  
And seal'd with the same token. It is held  
By charter, and that charter sanction'd sure  
By the unimpeachable and awful oath  
And promise of a God. His other gifts  
All bear the royal stamp, that speaks them his,  
And are august; but this transcends them all.  
His other works, the visible display  
Of all-creating energy and might,  
Are grand, no doubt, and worthy of the word.  
That, finding an interminable space  
Unoccupied, has fill'd the void so well,  
And made so sparkling what was dark before.  
But these are not his glory. Man, 'tis true,  
Smit with the beauty of so fair a scene,  
Might well suppose the artificer divine  
Meant it eternal, had he not himself  
Pronounced it transient, glorious as it is,  
And still designing a more glorious far,  
Doom'd it as insufficient for his praise.  
These therefore are occasional, and pass;  
Form'd for the confusion of the fool,  
Whose lying heart disputes against a God;  
That office served they must be swept away.  
Not so the labors of his love: they shine  
In other heavens than these that we behold,  
And fade not. There is Paradise that fears  
No forfeiture, and of its fruits he sends  
Large prelibation oft to saints below.  
Of these the first in order, and the pledge  
And confident assurance of the rest,  
Is liberty; a flight into his arms,  
Ere yet mortality's fine threads give way,  
A clear escape from tyrannizing lust,  
And full immunity from penal wo.

Comper.

## THE TOMB CONTAINS PRIDE.

'When I look,' says Addison, 'upon the  
tombs of the great, every motion of envy dies  
within me. When I read the epitaphs of the  
beautiful, every inordinate desire goes out.—  
When I meet with the grief of parents upon a  
tomb-stone, my heart melts with compassion.  
When I see the tombs of parents themselves, I  
consider the vanity of grieving for those who  
must quickly follow. When I see kings lying  
by those who deposited them—when I consider  
rival wits placed side by side, or the holy men  
that divided the world by their contests and  
disputes, I reflect with sorrow and astonishment  
on the little competitions and debates of man—'

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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kind. When I read the several dates of the  
tombs—of some that died yesterday, and some  
six hundred years ago, I consider that great day  
when we shall all of us be contemporaries, and  
make our appearance together."

## NEW TRACTS, ISSUED BY THE AMERICAN TRACT SOCIETY.

- No. 240. Putnam and the Wolf, 24 pages.  
No. 241. On the Hope of Future Repentance, 4 pages.  
No. 242. Hitchcock on the Manufacture of Arden Spirits, 28 pages.  
No. 243. A Voice from Heaven, 4 pages.  
No. 244. M'Ilvaine's Address to Young Men on Temperance, 24 pages.  
No. 245. Children of the Forest, 20 pages.  
No. 246. Joseph Archer, the converted Sailor, 16 pages.  
No. 247. Who slew all these? 4 pages.  
No. 248. Memoir of Zuinglius, the Swiss Reformer, 36 pages.  
No. 249. Dr. Sewall's Address on the Effects of Intemperance, 24 pages.  
No. 250. The Scape-Goat, 12 pages.  
No. 251. Peter Baysiere's Narrative of his own conversion to the Protestant Faith, 32 pages.  
No. 252. Mary La Fleur, 4 pages.

These publications are sold at the rate of 15 pages for one cent each cover being printed, and counted as four pages.

Also 17 new Handbill Tracts; being Nos. 37 to 53 inclusive.

PIKE'S PERSUASIVES TO EARLY PIETY, containing 360 pages, 18mo. Price 32 cents bound. This work has been through several editions and had an extensive sale in England. It is an able and pungent appeal to the understanding, heart, and conscience of the young, urging the importance of an immediate attention to the concerns of the soul; and perhaps no work extant is better calculated, under the blessing of the Holy Spirit, to secure this important design.

## A CARD.

Mr. Whiting,—Permit me to acknowledge through your paper the kindness of my church and congregation in constituting me, within a few months past, by the payment of one hundred dollars, a member for life of the Am. Bible Society, of the Am. Board for Foreign Missions, and of the Am. Tract Society. While grateful for these repeated tokens of personal regard, it gives me peculiar pleasure to witness and acknowledge their readiness to aid every benevolent and Christian enterprise, the claims of which are presented before them. May the blessing of many ready to perish rest on them. "The liberal soul shall be made fat."

HORATIO A. PARSONS.

North Milford, (Orange,) March 22, 1831.

Letters received at the Office of the Religious Intelligencer during the week ending March 24, 1831.

(Dr. Leavenworth,) Great Barrington; Rev. Joseph Harvey, West Chester; Henry Hermann, Berk Bridge; Sherman Munger, Southwick; J. Barstow, Centerville; Charles Simmons, Paris; Dea. A. Benedict, Litchfield; Brinsmade & Lewis, Washington; R. Newton Whittlesey, New-Prenton.